



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

### LETTER FROM MISS CUMINGS.

CHUMMERAH, January 10, 1834.

Dear Brother—If you and my other friends feel disposed to censure me for suffering your letter to remain more than six months unnoticed, think how you would feel surrounded by multitudes of immortal beings, ignorant of the way to heaven, and to whom you could impart no instruction to light them thither, for the want of a knowledge of their language. Imagine yourselves thus situated, and then inquire, if it would not be your duty to exert all your energy to qualify yourselves for accomplishing the great work to which God had called you, the work of communicating the knowledge of himself and of his Son, to the perishing heathen. If writing could serve as a relaxation, and could recruit wearied nature—if it could prepare us to return to our studies with bodies and minds invigorated, that exercise would help promote the great object. But with me it has a contrary effect, exerting an unfavorable influence on my nervous system, and an evening spent in this employment is generally followed by a sleepless night.

But some will reply, "By writing, you may excite a missionary spirit at home." But do not the people at home, know that there are heathen? Has not the report gone out into all Christendom? and has not the heart-thrilling sound thundered loud enough to rouse the most torpid from their slumbers? If these mighty peals, which for years have continued to wax louder and louder, have hitherto proved ineffectual, from the voice of a single female, situated on the eastern bank of the Salween, many leagues from any civilized being, what can be expected? Alas! it comes to them wafted on the summer evening's breeze, gently touches the fibres of the ear, softly dies away, and like the syren song, sinks them deeper in their sleepy, lethargic abyss.

Christians are laboring under a delusion. They think great things have already been done; that the cause of Christ is rapidly advancing; that the heathen are on the point of being converted; that the Lord's house is nearly completed, and that the top stone will speedily be brought forth. Delusive thought! it binds them fast in the silken cords of ease, and lulls them to sleep under a bower of roses! More than twenty years have elapsed since the American Mission was first established in Burmah. And on coming here what do my eyes behold? A population equal to

that of the United States, and only one missionary who is master of the Burman language, or can preach to them intelligibly! Another there was here, who had just become familiar with it, but his health failing, he was compelled to visit the land of his birth for its restoration. And when we were expecting his return, our hearts were cheered with the intelligence that he was to be detained one year to "increase a missionary spirit at home." How many poor heathen will perish in order to excite "a missionary spirit," or in consequence of Mr. Wade's detention is known only to Him who sees the end from the beginning. However, if he only excites "a missionary spirit," it is no matter. It is now proposed, as it seems, that men come out for a limited time, ten years at the most! Then, when they have just entered the field of usefulness, by having learned the language and manners of the natives, that they go home "to excite a missionary spirit." Well do such movements please the prince of these wide domains of darkness. My bosom burns, and urges me to go forward in enumerating the methods which are taken by the friends of missions to promote the cause. But I desist. It is a work that would ill become me, and I leave it to some abler pen. May the Lord enlighten his people and lead them in the right way.

In one sentence in your letter, you expressed what is wanting, viz. "more apostolic zeal, more simple dependence, and active enterprise." Till the church, as a body, becomes possessed of these qualifications; she cannot expect to arise in her glory. Christians must learn that they were bought with a price—that they were not redeemed with corruptible things, but with the precious blood of Christ—that they are his, and must live to him, and to him alone. They must live self-denying, holy lives, seeking not their own ease or profit. Since coming to this country, I have thought more than ever, of the great need there is of prayer, of earnest intercession. Though the means of grace here are few, and the numbers to whom the gospel is preached small, yet the success is not such as we are warranted from the word of God to expect—is not proportioned to the means used. Why the preaching of the cross in heathen lands has had so little effect, has been with me a serious question. I am satisfied that there is something wrong amongst us—something on which God frowns, and on account of which he withholds his blessing, and will continue to do so; till the evil be put away from us. Some errors I think I see clearly, and in regard to some things I am doubtful. We are far off from primitive simplicity and piety. May God restore us to the right path and give us grace to walk therein.

You must not expect much news from me at present. I am yet a stranger here, and know little of the customs and habits of the people generally. What is true of the inhabitants in this village, may not be true of those of another. By writing at first sight, we are in danger of circulating wrong opinions, and ideas of things; and this has been the case in more instances than one, which serve as a beacon to me. One writes, "The Karens, as a nation, may be said to have embraced the Christian religion." Now this is true of but very few of that people; and the person who penned it had probably little idea how numerous they were, or over what a wide tract of country they extended. Another from Rangoon, speaks of the religious toleration there, whereas none but foreigners enjoy the least toleration or religious liberty. The native Pastor there, has been imprisoned, and a few days ago was released by paying a sum of money. The Christians live in constant fear from government, liable to be seized at any time.

*Zion's Advocate.*

#### DERBE AND LYSTRA.

"The Star in the East," a little periodical published in Smyrna, and conducted by Mr. Brewer, contains the following interesting account of the discovery of the ancient Derbe and Lystra, once the residence and the field of labor of the great Apostle of the Gentiles;

The subject cannot be better introduced than by the following extract from Col. Leake's Journal of a Tour in Asia Minor. It is known to the literary world that the uncommonly judicious hints of this gentleman, have led to the discovery of the sites of more ancient cities in Asia Minor, than the researches of travellers had disclosed for a century or two before. It was in following out his suggestions, and turning aside only a day out of our Bible and missionary route that we made the discovery in question.

Extract from Col. Leake.

"The chief ancient towns near Laranda were Derbe and Lystra, whose names have been immortalized by the sacred writer of the Acts of the Apostles.\*—About the middle of the century preceding the birth of Christ, Derbe was the residence of an independent chief, or robber, as Strabo calls him named Antipatrus, who possessed Laranda. Antipatrus having been slain by Amyntas king of Galatia, Derbe fell into the power of the latter; who had already received Isauria from the Romans, upon its reduction by Servilius. Amyntas conquered all Pisidia, as far as Apolonia, Apamcia Cibatus; but having fallen in fighting with the Homonadenses, his dominions devolved to the Romans; who having not long afterwards succeeded also to those of Archelaus king of Cappadocia, made a new distribution of these provinces, in which Derbe, as we have already seen, was the western extremity of the Cilician præfecture of Cappadocia. Strabo, from whom we learn most of the preceeding facts, observes in another place, that Derbe was on the Isaurian frontier of Cappadocia.—But it must also have been on the frontier of Lyconia; for about the same time St. Luke calls both Derbe and Lystra cities of Lycaonia. About a cen-

tury afterwards, we find that Derbe had been separated from the Cilician præfecture of Cappadocia, and that it formed,—together with Laranda and the adjacent part of Mount Taurus, which contained Olbasa,—a separate district called Antiochiana; which Ptolemy places between Lyconia and the Tyanitis. From all these circumstances, there seems no doubt that Derbe stood in the great Lycaonian plain, not far from the Cilician Taurus, on the Cappadocian side of Laranda; a situation precisely agreeing with that of the ruins called the 1001 churches of Mount Cara-dagh. These ruins have never been visited, or at least described, by any modern traveller; nor has the rout from Laranda to Erkle, near which they stand, been traversed by any except Bertrand de la Brocquiere, in 1432, from whom we learn nothing more than that he had traveled for two days in a plain from Erkle to Laranda. It is impossible, therefore, to say, whether there is any lake near these ruins, which will support the conjecture that the word  $\lambda\upsilon\sigma\tau\rho\iota$  used by Stephanus in speaking of Derbe, may be altered into  $\lambda\iota\mu\eta\iota$ ; for without this change the word can have no meaning.

Lystra appears to have been nearer than Derbe to Iconium; for St. Paul, leaving that city, proceeds first to Lystra, and from thence to Derbe, and in like manner returns to Lystra, to Iconium; and to Antioch of Pisidia. And this seems to agree with the arrangement of Ptolemy, who places Lystra in Isauria and Isaura, which seems evidently to have occupied some part of Sidy Shelir, or Bey Shelia. Under the Greek empire, Homonade, Isaura, and Lystra, as well as Derbe and Laranda, were all included in the consular province of Lycaonia, and were bishoprics of the metropolitan see of Iconium. The similarity of name induced me at first to believe that Lystra was situated at the modern Illsero; but we find, as well in the civil arrangement of the cities in Hierocles as in two ecclesiastical lists in the Notitie Episcopatum, that Lystra, and Ilistra were distinct places. I am inclined to think that the vestiges of Lystra may be sought for with the greatest probability of success at or near Wiran Khatoun or Khatoun Serai, about thirty miles to the southward of Iconium. Nothing can more strongly show the little progress that has hitherto been made in a knowledge of the ancient geography of Asia-Minor, than that of the cities, which the journey of St. Paul has made interesting to us, the site of one only (Iconium) is yet certainly known. Perga, Antioch of Pisidia, Lystra and Derbe, remain to be discovered."

"At three or four miles short of Kassaba, we are abreast of the middle of the very lofty insulated mountain, called Cara-dagh. It is said to be chiefly inhabited by Greek Christians, and to contain 1001 churches; but we afterwards learned that these 1001 churches (Bin-bir Klissa) was a name given to the extensive ruins of an ancient city at the foot of the mountain."

#### Site of Derbe.

The small walled town of Cassaba, 14 hours from Iconium, is apposite the mountain of Kara dagh.—From this place we turned aside towards the mountain and taking a Turkish guide, in about 4 hours we reached its foot. Keeping along the north eastern projection of the mountain, we passed over ruins of

\*Act. Apost. c. 16.

vast extent, but of little interest, consisting of the door posts of dwelling houses, cisterns for water, grain, etc. and the foundations of numerous churches on which the cross was every where to be seen.

We then climbed with much difficulty the spur of the mountain where we discovered the citadel, whose outer walls and 20 or 30 arches of buildings were in a good state of preservation.

Descending the mountain to the opposite side, we arrived at the spot in an elevated angle of the mountain, where were the "thousand and one churches, of which a thousand only were to be seen,—one did not appear." And truly, they were sufficiently numerous to ground the popular statement upon them. Not a few of them were in a good degree entire. A castellated building was situated in the upper part of the ruins, but the only structure which bore the appearance of much antiquity, was what I supposed to have been a tomb. The buildings were all of the coarse brown trachyte, resembling that which composes the hills around Smyrna, with the exception of a few columns of marble in the churches of 2 or 3 feet in length. I found a few inscriptions of which I could only make out a few disconnected words, but a more careful search may discover others.

The evidence then of this being the site of Derbe rests mainly upon Col. Leake's reasoning above.—No situation could have been better chosen for an independent chief, such as Cicero speaks of, for he could easily retire into the higher and inaccessible parts of the mountain. Respecting the *λίμνη*, I could hear of no lake, but the great plain juts into the mountain before the town with very much the appearance of a harbor.

The situation is about 6 hours from both Cassaba and Chraman, from which latter place it is most easy of access.

#### Lystra.

In our search for Lystra, which lay nearly in the route we proposed to take on our return, we first directed our course to Khatoun Serai. Here on inquiry we were told of a place called Klissera, 2 hours north westerly and only 20 miles from Iconium. At Khatoun Serai, we found some ruins and several Latin inscriptions. Thence we made our way through a narrow but lovely vale to the spot we so eagerly sought.

As we approached we were struck with a very singular formation of the rocks. Stretching along for several miles on the summit of the hills, they had the appearance of an artificial wall. A similar wall surrounded the Turkish town of Klissera. We could not resist the impression as we approached, that we were entering the gates of a fortified town. On reaching the wall we found a natural but covered entrance, formed by the receding of one of the walls. The hill on which the town was situated, had the appearance of a rounded bee hive, and was every where studded with stone houses, and numberless excavations. Without the walls also there were numbers of apparently sepulchral vaults, which afforded a shelter to many who like ourselves had fled from the rain.

We were very hospitably received by the Aga, and given in charge to an old man, Rara Mustapha Bairacter, who soon recognized me as one whom he

had known in Smyrna. We learned from him that nearly all his fellow townsmen, as well as himself, were the soap and oil dealers of Smyrna.

On the similarity of name; the general reasoning of Col Leake, and other arguments drawn from the New Testament, but which our limits will not permit us to add, we are satisfied in favor of the identity of Klissera and Lystra.

#### THE GOSPEL IN SIAM.

It is known to our readers, that in this land of darkness, a Baptist Mission is commenced, and that the Rev. John Taylor Jones is established at Bangkok, with the hope of sending out the light of truth.—At the Monthly Concert on Monday evening, the Rev. Dr. Bolles gave the information, that in a recent letter from Mr. Jones, the pleasing intelligence was given, that the gospel had taken effect. In the vicinity where Mr. Jones resides, there is a population of four thousand living and thinking immortals, three hundred and sixty thousand of whom are Chinese. Mr. Jones has found among these, an intelligent Chinese convert, who had been instructed by that zealous servant of God, the Rev. Mr. Gutschaff, a most laborious Missionary. This native has commenced preaching Jesus Christ to his countrymen, two of whom have charitably believed unto salvation, and have been baptised by Mr. Jones. Thus has the heaven of truth commenced in Siam, and thanksgivings unto God should be presented, and supplications offered, that this little heaven may leaven the whole lump.

*Christian Watchman.*

**NEW ZEALAND.**—Gleering intelligence has been received from the missionaries on this important station.

Wainate, Sept. 9, 1833.—Christianity is at large spreading its influence in this dark and benighted land. Many are anxiously inquiring what they must do to be saved. Four were baptized last Sunday. There were ten candidates in one village. Ripi, a chief baptized by the name of Broughton, is become a very powerful preacher, and will, we hope, be the happy instrument of bringing many souls to God. He goes from place to place proclaiming the glad news of salvation. One young man who has lived with us from a child, and who is now in the last stage of a consumption, is in a very happy state of mind, desiring to depart and be with Christ. One day when Marianne was talking to him, she noticed how very much he was emaciated, he held up his thin arm and said, 'Though my outward man perisheth day by day, yet my inward man is renewed.' His only earthly wish is to see his child baptized. Much I could tell you if I had time. There is a great deal of opposition, but that must naturally be expected. One chief threatened to kill any of his people who believed, and forbade the missionaries to pass through his place on their way to a distant village, consequently Broughton and his tribe undertook to cut a road through the wood, a very laborious job, that the neighbors might not be deprived of the Gospel. The wickedness in the bay is very great. There are several gin shops established by the wicked Europeans, so that if you go to Karareka or Otuihu, you see nothing but drunkenness and fighting, natives with Englishmen and Englishmen with natives, swearing to a shocking degree. The English, or rather Europeans, are ten hundred times worse than the New Zealanders, and corrupt them. The natives in the bay are bold and insulting, while those of the interior are mild and peaceable.



## Temperance Reform.

### SEVENTH ANNUAL REPORT

*Of the American Temperance Society.*

The introduction to this able report is admirably adapted to inspire confidence and animate to perseverance. It must give renewed energy to those who devote themselves to the promotion of human welfare to contemplate the reasons there are for believing that the time for the emancipation of the world from a grievous yoke, worn since the flood, has at last arrived, and to be convinced that all the machinery for the accomplishment of this grand result is at this moment in successful operation; that multitudes of houses, neighborhoods, and even towns now purified will never again be polluted by the presence of the drunkard, never again desecrated and filled with lamentation and woe, by that moral pestilence which has hitherto devastated the world.

#### *Auspicious Peculiarities of the present age.*

The present age is marked with strong and auspicious peculiarities. One of them is, increasing numbers of people are disposed to inquire, with regard to every moral principal and practice, "Is it right?" It is less satisfactory now, than in former times, that a thing is pleasant merely; that it is popular, has been practised a long time, by respectable men, or even by good men. The question is, and with numbers increasing continually. "Is it right."

Another auspicious indication of the present time, is the standard of right and wrong, with increasing numbers, is the Bible. This has by good men, long been acknowledged in theory, as the only sufficient and perfect moral standard. But they are now, more than ever before, applying it to practice. Not only are they laboring with new vigor to send it to all nations, and convey a knowledge of its contents to all hearts; but they are appealing to it, as the criterion of thought and action; and are endeavoring, with new diligence, to bring every soul, under its all-controlling power.

It is not so decisive, as it once was, that a thing is legal, according to human statutes; or honorable in human society; but the question is, Does it accord with the will of God as revealed in the Bible? To the law and the testimony; if they speak not according to this word, increasing numbers conclude, there is no light in them. Nor do they confine the supervision of the Bible, as much as they once did, to subjects that are purely religious. They are extending it to all the affairs of life; Business, amusement, legislation, every thing in which men are engaged, they feel bound to prosecute in accordance with the Bible; and whether they eat, or drink, or whatever they do, to do all in obedience to its dictates.

Another momentous indication of the present time and one which takes hold with a mighty grasp on the destinies of men, is, that the number is increasing who feel conscience-bound daily to listen to the Bible as the voice of God, speaking to them; and with fervent supplication for the teaching of his Spirit, that they may understand his will; and who, when they do understand it, are not afraid, or ashamed to do it.

The number is rapidly increasing, who, when,

they learn that the Bible condemns a practice, will renounce it; and who, when they learn that it requires an action, will attempt, with the spirit which the Bible inculcates, to perform it, whether other men do this or not; and who will leave the consequences to the divine disposal.

There is a deeper and more pervading conviction than ever before, of individual personal responsibility directly to God; binding each one, in all situations, for the character and tendency of his actions, to the retributions of eternity. Efforts to do good are not so much confined, as they once were, to ways only which have the sanction of general example; or that are deemed by the great body of men, to be respectable. It is less necessary now, than it once was, for a good man to see a great multitude ahead, before he thinks it expedient for him to do right; or attempt, by sound argument, and kind persuasion, to induce others to do right.

The consequence is, it is becoming more and more common, if a man wishes to have good done, to do it himself; if a man wishes to have a little good done, to do that; and if he wishes to have great good done to do that; and to do it now. There is less disposition than formerly to depend on other people, and to put off present duty to future time. Men are not so much afraid, as they once were, or ashamed if needful to go in the path of duty, alone; and whether others do it or not, attempt to do good as they have opportunity to all men.

And men are less satisfied now, than they once were, with clipping off the twigs or <sup>leaving off</sup> the branches; they are more disposed to go to the root, and in order to make the fruit good, to make the tree good. They have learned that they cannot stop the stream, without drying up the fountain.

The consequence is, efforts to do good, are more successful than ever before. They take a wider range; exert a more pervading influence; and the same amount of effort accomplishes vastly greater results. And the more men do the will of God, the more plain his will is; and the blessings of obeying it are more obvious and abundant.

A striking development of these principles has been made in the temperance reformation. A vicious practice had obtained, had received the sanction of legislation, and the support of the example of nearly the whole Christian world. But it was followed, as its natural and necessary result, by loss of property, character, life and soul, to an extent which must fill every person who comprehends it, with amazement. And the question was started, no doubt by the Spirit of God, "Is it right," to continue a practice which produces such results; and which if continued, will perpetuate and increase them to all future ages? The Bible was examined, and providences observed; divine teaching was sought, and the conviction was fastened on the mind, that the practice was not right; and that to prevent the evils which produced, men must cease to perpetuate the cause.

And for the purpose of making known to them, especially to our own countrymen, the reasons why they should do this, the American Temperance Society was formed. Its object, is by the diffusion of information and the exertion of kind moral influence, to attempt, with the divine blessing, to produce such

a change of sentiment and practice with regard to intoxicating drink, that intemperance shall cease, and temperance, with all its attendant benefits to the body and the soul, shall universally prevail.

*Temperance, in the view of those who formed this society, is the moderate and proper use of things beneficial; and abstinence from things hurtful.* Ardent spirit being in its nature, as manifested by its effects, a poison; and of course, one of the hurtful things, and in this country, the grand means of intoxication, their object required them to abstain from the drinking, and from the furnishing of it; and to endeavor, by all suitable means, to induce the whole community to do the same.—*Am. Temp. Intel.*

#### TEMPERANCE.

Since the date of the last *Intelligencer* several interesting communications have been received from England. We are indebted to the politeness of Mr. James Paul, of London, for a copy of No. 3 of the *Preston Temperance Advocate*, from which we select the following able defence of the only true principle of a permanent and complete temperance reformation.—*Am. Temp. Intel.*

*Why make a difference as to the sorts of intoxicating liquors?—Shall we abstain from distilled liquors only, or from all kinds that can intoxicate?*

Time and experience have afforded opportunities for examining the respective merits of the different systems which have been adopted by temperance societies. The first, and that which has been generally adopted, is that of "abstinence from distilled liquors" only: the other, which for some time was considered heterodox, but is now rising into popular favor, is "abstinence from all intoxicating liquors." As this is a subject to which various societies are at present directing their attention, I beg to offer the following reflections.

It is intoxication in general, not that which springs from a certain sort of liquor, which it is the object of consistent temperance societies to suppress or entirely remove. Every article, then, which produces this should be the object of their attack. It matters not the name, the color, or the flavor of the liquor which we drink, if it be an alcoholic drink, and evidently produces intoxication among the people, it is as expedient to abstain from one sort as another, and to do otherwise entails upon societies the accusation of inconsistency and hypocrisy. Whence is it then, that we find so many societies proscribing gin, rum, and brandy, even when diluted with water, and allowing of ale, porter, and wine? The fact is, in many cases, they have been misled. The Americans were the first to make the distinction, and in fact they had the least need to attack any other liquor than ardent spirit. They are now sensible of their error, and after much debating are changing their practice in this respect, as many statements which have lately come to hand abundantly prove. The societies in Scotland adopted the same partial principle, and next the London society, which afterwards assumed the title of "The British and Foreign Temperance Society." No doubt, many of the agents of this society, who have advocated abstinence from spirits only, have done so from the best motives; but others, and among them some of the committees, have pursued this course as what they conceived a piece of wise policy. Wishing their so-

ciety to rank with others that have obtained popularity, wishing also to secure the patronage of great names and to keep up the funds by subscriptions, they commenced upon this partial principle; and even now, when its inefficiency is most apparent, they are decidedly hostile to a change. "If you attack malt liquor, our society will break up," has been the language of leading men in reference to my labors, both in London and elsewhere. What is the pretext? First, that ale is a nutritious beverage. But this is proved to be false; and were it true, is it not also intoxicating? and does not, in many districts, nine-tenths of the drunkenness proceed from the use of this liquor only? Secondly, that as spirit drinking is the greatest cause of drunkenness, therefore we should attack it first. Upon this principle, we might prescribe gin and rum, and allow of brandy, because more drunkenness proceeds from the former than the latter. But I dispute the fact of spirit drinking being the greatest cause of drunkenness; and if the drinking in jerry shops and public houses were as ostentatious as that in dram shops, the truth of this opinion would soon be called in question. In all the provincial towns that I have visited, *malt liquor* is the great cause of drunkenness, and if I am not much mistaken, after all that has been said to the contrary, this will hold good to a considerable extent even in London. It is not generally known (but having visited them myself, I can testify to the truth of it) that in the "gin palaces," as they are called, ale and porter are regularly served out as well as spirits, so that it is an erroneous conclusion to put down every person who calls, as a spirit drinker. Again, I visited some public houses in London, and in most of them by far the greatest number of persons were drinking ale and porter. I give it as my deliberate opinion, that, taking the whole country, two-thirds, at least, of the drunkenness proceeds from fermented, and not from distilled liquors. I maintain, then, that the position taken up, and the practice founded upon it, by the British and Foreign Temperance Society, and the societies following its plan, are decidedly erroneous. In a place like Kendal, for instance, how absurd to hear a man laboring for an hour to expose the evils of drinking distilled spirits, while there is not a single dram shop in the town, and whilst the great bulk of the people get drunk with *dobbins* of ale! While attacking spirit drinking only, we are beating the air, exciting the laughter of our opponents, and sinking beneath their scorn. Who can answer the charge of inconsistency and hypocrisy incurred by this system? A gentleman drinks his half bottle of wine, but will not allow the poor man his two pennyworth of whiskey, although it were reduced with water to half the strength of his wine. As an instance, a member of the temperance society attended a public dinner at Standish: after dinner, various sorts of spirits were introduced; these he could not take; but to remove the difficulty, wine was sent for to a gentleman's hall in the neighborhood, of which, it is said, this temperance man, can sometimes manage two bottles! The inefficiency of societies on this principle is so manifest, that many of them are becoming extinct, having sunk beneath their own inconsistency. Only forbear your attacks upon malt liquor, and you may conciliate the greatest number of those who are interested in spending the defiling blast of intemperance over the land. What are we to infer from a

brewer's five pound donation to the British and Foreign Temperance Society? What but "if you will go on in your present plan, our trade will continue to increase, and you and your friends who are malsters and hop merchants, will find their trade increase by the establishment of ale-porter-and-wine-drinking societies." As a mirror in which may be seen the working of societies on this principle, I subjoin an extract from the advertisement of a proposed "Manchester and Salford Brewing Company." While affecting to lament over the crime and immorality produced by spirit drinking, this company, by supplying "a glass of good English ale," offers its services as an "important auxiliary" to temperance societies!!

"To the reflecting mind it has long been a subject of deep regret, that the lower orders of society in this country, and especially this town and neighborhood, have become so much addicted to the drinking of spirituous liquors, which is sufficiently attended by the alarming increase of dramshops; thereby impairing their health, depraving their morals, and destroying the peace and comfort of their families. In the laudable endeavor to counteract this unfortunate propensity, many philanthropic individuals have associated themselves in the formation of temperance societies; and it is submitted, that this company will render itself an important auxiliary (!) to them, by offering to the public, at the same time that these societies denounce the deleterious spirit, a glass of good English ale."

How many shares will the Lancashire auxiliaries to the British and Foreign Temperance Society subscribe for? or, perceiving the company into which their absurd system has brought them, will they abandon it, and adopt that plan which is efficacious, consistent, and safe?

### Miscellaneous.

From the New York Observer.

#### CATHOLIC HOSTILITY TO THE BIBLE.

I am not surprised that the Roman Catholics dislike the Bible, for very much the same reason that Ahithophel, king of Israel, disliked Micah, the prophet of the Lord. 1 Kings xxii. 8. It is hard not to contrast a strong dislike to that which is forever bearing testimony against one. To love an enemy is one of the most difficult attainments. Now the Bible is all the time speaking against the Catholic religion, and prophesying not good, but evil, of it, just as Micah did of Ahab. It is natural therefore that the Catholics should feel an aversion to the Bible. We ought not to expect any thing else. But I am somewhat surprised that they do not take more pains to conceal their dislike to it, for it certainly does not look well that the church of God should fall out with the oracles of God. It has an ugly appearance, to say the least, to see the Christian church come out against the Christian Scriptures.

I wondered much when a few years ago the Pope issued his encyclical letter forbidding the use of the Bible in the vulgar tongue. It certainly looks bad that Christ should say, "Search the Scriptures" and the vicar of Christ should say, "No, you shall not even have them." It has very much the appearance of contradicting Christ. But appearances may deceive in this case, as in many others. But I must do

the Pope justice. He does not unconditionally forbid the use of the Bible, but only the use of it in the vulgar tongue. The Pope has no objection that a person should have the Bible, provided he has it in a language which he does not understand. The English Catholic may have a French Bible; and the devout Frenchman may make use of an English or Dutch Bible—or both may have a Latin Bible, provided they have not studied Latin. An acquaintance with Latin makes it as vulgar a tongue as any other. I have thought it due to the Pope to say thus much in his favor. Far be it from him to forbid the use of the Bible, except in the vulgar tongue!

Another more recent fact has surprised me not a little—that a student of Maynooth college, Ireland, named O'Beirne, should have been expelled that institution for persisting in reading the Bible! Expulsion is a pretty serious thing. That must be esteemed a heinous crime which is supposed to justify so severe a penalty. I cannot see any thing so criminal in reading the Scriptures. I wonder if the reading of any other book is forbidden at Maynooth, I suspect not. The authorities at Maynooth must think the Bible the *worst* book in the world. A student of that college may read whatever is most offensive to purity and piety in the ancient classics, without any danger of expulsion; but if he reads the Bible, he is dismissed with dishonor! But I suppose they will say he was not expelled for reading the Scriptures, but for contempt of authority, in that, after being forbidden to read the Scriptures, he still persisted in reading them. That makes a difference, I must confess. Still the young man's case was a hard one. Christ told him not only to read but to search the Scriptures. The authorities of the college told him he must not. His sin consisted in obeying Christ rather than the government of the college. I think it might have been set down as venial. They might have overlooked the fault of preferring Christ's authority to theirs. "When the Son of Man shall come in his glory," I don't believe he will expel the young man for what he did, though the college bid him "depart."

I wonder, and have always wondered, that the Catholics in prohibiting the Scriptures, do not accept St. Peter's Epistle. Was ever any Catholic forbidden to read the letters of a Pope? I believe not. But if good Catholics may, and should read the "encyclical letters" of the Popes, why not let them read the "general epistles" of the first of Popes, Peter? Why is it any more criminal to read the letters of Pope Peter, than those of Pope Gregory? I cannot explain this.

Here is another fact that has surprised me. A recent Galway newspaper denounces by name two Protestant clergymen as *sectaries*, and advises that they should be at once trampled on. What for? Why, for the sin of holding a Bible meeting, and distributing the Scriptures! It speaks of them as a hell-inspired junta of incarnate fiends, and says, "if the devil himself came upon earth, he would assume no other garb than that of one of these biblicals." The Irish editor adds, "The biblical junta must be put down in Galway." He is evidently in a passion with the Bible. I suppose it must be because it prophesies no good of him. Certainly he cannot think the Bible very favorable to his religion, otherwise he could not proclaim such a crusade against its distribution. It is the first time I ever heard it asserted, that



the managers and members of Bible Societies are *ipso facto*, incarnate fiends. It seems singular that those who promote the circulation of a *heaven-inspired* volume, should be themselves, as a matter of course *hell-inspired*. I can't think that Exeter Hall, and Chatham Street Chapel, become *Pandemoniums*, whenever the Bible Society meets in them. Nor shall I believe that Satan is going to turn Bible distributor until I actually see him "walking about" on this agency.

I do not know how it is, but I cannot help looking on the circulation of the Scriptures as a benevolent business—the gratuitous giving of the word of God to the children of men as a good work. When recently I read an article in the Observer, stating that the Young Men's New York Bible Society had undertaken to supply the emigrants arriving at that port with the Bible in their respective languages, I almost instinctively pronounced it a good work, and I was astonished as well as grieved to find that some of the emigrants refused to receive the volume. I suppose that if the agent had offered them a volume of the Spectator, or a novel, they would have taken that. Any book of man they could have thankfully received. But the book of God they had been instructed to refuse, should that be offered them! The agent reports the following fact. "June 17, visited on their landing a large number of emigrants from Ireland, not one of whom could be prevailed on to receive a Bible, even as a gift. One of the females told me if I would give her one she would take it with her and *burn* it." Who do you suppose, put them up to refuse the Bible? And who put it into the head of the woman to speak of *burning* the Bible? I think any person, in whatever part of the country born, could guess. I guess it was not any infidel. I guess it was a priest.

But perhaps the reason they refused the Bibles offered them was that they had other and better Bibles. That is not pretended. They had none. Now it seems to me they might have accepted our Bibles until they could procure their own better Bibles. An imperfectly translated Bible is better than none. No translation of the Bible was ever so bad as to be worse than no Bible. What if the Douays is before all other Bibles, yet King James, may answer one's turn, until he can get the Douay. The Catholics complain that we give their people an erroneously translated Bible. Why then do they not supply them with a correct translation. When they undertake that, we will cease to trouble them. We would be very glad to see every Catholic family possessing, and capable of reading the Douay Bible, although it does make repentance towards God to consist in doing penance appointed by man. But that they have no idea of doing. Does not the Pope forbid the use of the Bible in the vulgar tongue? I know many Catholics have it, but it is no part of their religion to have a Bible. They get their Christianity without the trouble of *searching the Scriptures*. Indeed they would in vain search the Scriptures for what they call Christianity. If they were not perfectly conscious that their religion is not to be found in the Bible, do you suppose they would denounce and persecute that book as they do? Would they direct their inquiries to fathers, and councils and priests for information, rather than to prophets, evangelists, and apostles? M. S.

## EXTRACTS

FROM THE CORRESPONDENCE OF THE AMERICAN BIBLE SOCIETY.

## Families without Bibles.

In our last number of "Monthly Extracts" we published a letter from our Agent, Rev. Mr. Clark, showing that in Chatauque county, New-York, eight townships had been carefully examined, and that *three hundred and eight* families had been found destitute of the Bible, and supplied.

A more recent letter from the same Agent says that in Orleans county, which he had just visited, *three* townships had been explored, that *thirty-five, fifty-one, and eighty-five* families had there been found destitute and supplied. "On the 24th of September, he further adds, I attended a meeting in Buffalo, the Anniversary of the Erie County Bible Society. They have had a very efficient young man for a county Agent. He is now supplying the county. At the time of their meeting *six* townships had been supplied, and in them *five hundred and five* families found destitute. Almost one-fourth part of the families in that have so far been found without a Bible."

We do not suppose that all counties are as destitute as Erie, as few have such a rapid increase of inhabitants, yet that there is a very extensive lack of Bibles in all our counties, can hardly be questioned by any one.

## REPORT OF A DELEGATE.

BROOKLYN, October 15th, 1834.

DEAR SIR—In behalf of the American Bible Society, I attended last week the Anniversaries of the county Bible Societies in Franklin, Hampshire and Hampden counties, Mass. Your delegation was everywhere received with the greatest kindness, for the Bible cause lies near the hearts of the good people whom it was a blessed privilege to see. The Anniversaries were of peculiarly interesting character: a spirit is operating in these counties, at the same time that we want to redeem the world.

In the county of Franklin your Auxiliary has raised, during the last year, more than \$300, exclusive of a legacy of \$500 given in that county, making in all upwards of \$1,330. And with a spirit worthy of all imitation, they adopted the following resolution, viz, "In consideration of the continued wants of our own country in relation to the Bible, and the increasing openings among the unevangelized nations for the circulation of the same, Resolved, That this Society will endeavor, by the blessing of God, to advance upon the present year's amount of our subscription for the Parent Institution."

In the county of Hampshire your Auxiliary has raised during the past year more than \$2,000, and from what I have been permitted to see in that county, it does seem to me that you can have no Auxiliary which will aid with more spirit and constancy in sending the Bible to every living man.

In the county of Hampden there has been raised during the past year upwards of \$1,600, including a direct donation to the Parent Society. Here too the cause of the Bible rests on the hearts and consciences of the people.

These three counties will probably send to your Society, during the present year, about \$4,440, and perhaps more.

I rejoice that I have been in such a place. To meet such people is one of the most precious earthly privileges. They will work, they will pray, till the last darkened heathen is cheered with the light of the Bible, and the income of praise rises from every habitation of living men.

Yours, &amp;c.

J. S. BRIDGES

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 29, 1834.

*For the Religious Intelligencer.*

## LETTER FROM MR. BREWER.

LYSTRA, (Asia Minor,) May 25, 1834.

*Dear Youth of the Sabbath Schools in New-Haven,—*

It is through your contributions and, those of your parents and a few other friends, that in my tour for circulating the Scriptures and preaching the Gospel in these primitive regions of Christianity, I am now permitted to discover this place, for centuries past even unknown to the disciples of the Saviour, in Europe and America. As I sit here, spending a quiet Sabbath in a comfortable Turkish cottage, I feel as though I would gladly assemble you and all the Sabbath scholars, and all the youth of our land, and of every land where the Acts of the Apostles and the Epistles to Timothy have been read, and covering all the curious hill on which the city was built, and covering the rich green lovely valleys, which surround it with your hundreds and your thousands, repeat to you the history of Timothy.

Near twenty centuries since, there dwelt, (probably near this very spot,) a pious Jewish "Mother Eunice, and Grandmother Lois," on whom was bestowed the blessing of a son and grandson. And what think you they they taught him, and that from his earliest years? "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus!" And when the Apostle Paul was on his second visit to Derbe and Lystra, and Iconium, that child, now become a youth, he found "well reported of by the brethren of Lystra and Iconium," and rejoiced to take him as a companion and helper in the ministry of reconciliation. And such was the grace and wisdom which followed the instructions, and sprang from the same unfeigned faith that first dwelt in his godly relatives, that even the great Apostle of the Gentiles hesitated not to leave him before the years of manhood had crowned his head, to perform most important services in the infant churches which he had gathered in the great and idolatrous city of Ephesus.

Read over this history, and then, Oh! dear youth, and dear teachers, and dear parents of yours, suffer me, amidst a thousand thoughts and feelings which crowd upon me as I sit here upon my mat over against a green-turbaned Turk, my host, to give utterance to one. "That man, and eighty or one hundred millions of like faith, the followers of Mohammed, 'deny the Lord that bought them.'" From three to ten millions of the kindred of Timothy, (by the mother's side,) refuse to acknowledge him as their Prince and their Saviour.

Of the heathen, five or six hundred millions have never so much as heard of his name; and among some one or two hundred millions who are called Christians, few, very few, alas! (if we may judge by their works, possess the spirit of Christ. "Is there no balm in Gilead? Is there no physician there?" Yes; repentance and remission of sins have been proclaimed and been bestowed through the cross of our Lord Jesus Christ.

But it pleases God, through the foolishness of preaching to save them that believe from among the heathen. And how shall they hear without a preacher? and how shall they preach, except they be sent? And how shall they be qualified to become ambassadors for God? Let the story of Timothy answer. And while musing on the condition of the 'wicked lying in wickedness,' oh! that new desires and purposes may rise in your hearts, and new and mighty efforts be made by you to aid in the great—the greatest—the almost only work of 'preaching the gospel to every creature.' I am interrupted by the coming in of a Greek Christian from Iconium, and lay aside my letter by commending him, my Mahometan host, and their several countrymen, and all our perishing fellow-men, to your sympathies, your constant and most earnest efforts for their salvation.

Forget not also to pray for him, who, with much affection, subscribes himself your friend.

JOSIAH BREWER.

*From the New-York Observer.*

## CONVENTS.

I suppose the reader need not be told that I am writing *against* the Roman Catholic religion. I am trying to show that whatever it is, it is *not* Christianity. And that it is not Christianity I undertake to show, by making it appear that it is not agreeable to the Scriptures of the Old and New Testament. I think Christianity ought to be agreeable to the Scriptures. I cannot suppose that any authors are able to give us a truer account of it than those who wrote "as they were moved by the Holy Ghost." So I take up successively the several parts of the Catholic system, and I show that *this* is not borne out by the Bible, and then I show that that, and the other are not; and by and by I shall come to the conclusion of the *whole* matter, when I think it will be perceived that whatever it be, it is not Roman Catholicism. We have got now as far as *convents*. Every body knows what an important part of their religion convents, monasteries, nunneries, &c. make. Who has not heard of monks and nuns, and of the establishments in which they respectively seclude themselves from the world? What a pity they cannot keep the flesh and the devil as far off! But the flesh they must carry in with them; and the devil is at no loss to find an entrance. There are no convents that can shut those out; and it is my opinion that it is not of much use to exclude the world, if they cannot at the same time shut out the other two. The world would be very harmless, but for the flesh and the devil. Besides I am of opinion that a person may be of the world, though not in the world. *Is* but not of the world is the Protestant doctrine, and the true plan. People forget that the world is not the great globe with all its land and water; but that it is often an insidious little thing, which, ere one knows it, has taken up its lodgment in the heart. The heart can entertain the world. If so, convents cannot even keep out the world. They do not answer the purpose therefore for which they are intended.

But be this as it may, I find nothing for convents in the Bible. In the Old Testament not a word about them—in the New not a word. Now if they are such grand contrivances for making people good, and



for keeping them pure, I am surprised they were never thought of till after the canon of Scripture was closed. Why do not the men who spake by inspiration of God, say any thing about them? This puzzles me. I wish some of the Catholic writers would explain the reason. They tell us why St. Paul omitted to say any thing in his writings about the mass. It was, say the authors of the Romish Testament, in their annotations on Hebrews vii. 17, because of the depth of the mystery, and the incredulity or feebleness of those to whom he wrote." We thank them for the admission that the apostle did not teach the doctrine of the mass. But how came they to know the reason of his silence upon it? May be it was for a similar reason, that he maintained a perfect silence on the subject of convents.

But if convents are such clever things, why did not *Enoch* take the vow of celibacy and go into one, instead of "walking with God and begetting sons and daughters?" How much better a man, according to the Catholic notion, he would have been, had he only been a monk! And why did not St. John banish himself to some solitary Patmos, and there live the life of a hermit, before a persecuting emperor drove him into it? Why did not *Peter* and his wife part, and he turn friar and she nun? We look to such characters for examples. Why did not the Marys or some other of the pious women of whom we read of in the Bible, take the veil? Monachism, they may say, is an improvement on those times. But I do not like the idea of improvements on a system arranged by the wisdom of the Son of God himself.

There is what we call the *spirit* of a book. Now the entire system of convents seems to me as clearly at variance with the spirit of the Bible, as one thing can be at variance with another. The Bible appears to have been written for persons who were to live in society with their fellow-men. It supposes human beings to be associated together in families and in civil communities, not as immured in monasteries and shut up in nunneries. It takes up the various relations of life, and descants on the duties growing out of them. But the system of Monachism dissolves these relations. Is it Scriptural then? But why should I ask if that be Scriptural which was first instituted by St. Anthony in the fourth century after Christ?

Again, if the system is favorable to holiness, then all equally need it, since all are required to be equally holy—to be holy as God is holy. But what would soon become of us all, if the system should become universal, and all adopt these means of holiness? This idea, that the means of the most eminent sanctity required of any, are not accessible and practicable to all, is radically erroneous. It is no such thing. It cannot be. Therefore I conclude against convents.

But while I impugn the system, I bring no charges against the existing edifices, called convents. I would never have them assailed by any other force than that which belongs to an argument. If I were a Roman Catholic, I could not more indignantly reprobate than, being a Protestant, I do, the recent burning of one of these buildings. If truth and argument can prostrate them, let them fall, but not by axes, and hammers, and fire-brands. All I contend for is, that the whole concern of convents is unscriptural. Those who inhabit them may be as pure, as

any who live outside; and so I shall believe them to be, until I have *proof* to the contrary. This plan of suspecting, and of making mere suspicion the ground of condemnation, is no part of my religion. It is a part of my Protestantism to *protest* against it.

M. S.

#### SABBATH SCHOOLS.

From a communication in the Connecticut Observer, we learn that the Sabbath School Union of Norwich and vicinity held its annual meeting, by adjournment in the meeting house belonging to the Congregational Society in Norwich City on Monday, Nov. 11.—Charles W. Rockwell, Esq. presided. After the opening of the meeting with prayer led by Rev. Mr. Hyde, Jonathan Trumbull, Esq. read the annual report. From the report it appeared that there were 26 schools connected with the Union, and between 21 and 22 hundred scholars. A much larger number of female than male teachers and scholars, was reported. This is a fact to be deplored by every Christian in the County. It is well that the mothers and wives who keep the firesides, and make them smile, should be well instructed in the Bible. So if there be any power in divine truth on the minds of men, should they be well taught, who are about to become the freemen, legislators, magistrates, judges and governors of the land, and to wield the vast interests of the community. There was reported 159 cases of hope during the year, the largest number of which was from the school in Greenville.

Addresses were delivered by J. Trumbull, Esq. Dea. F. A. Perkins, Rev. S. S. Mallory and Rev. J. W. Newton.

Mr. Trumbull, who it is believed is a *practical* man in Sabbath Schools urged on parents the neglected important duty of visiting the schools where their children are taught the Bible. This he did in a happy manner and began to make parents feel they were criminal in neglecting so important a means of instruction as the Sabbath School.

Dea. Perkins, who is also a practical man in Sabbath Schools, stated in the course of his observations an interesting fact. The Bible Class under his instruction, was formed some half dozen years since, and which, when formed, comprised 5 members but which now contains as many scores. Of the whole number 70 since its formation, and about 30 during the past year have given their hearts to God."

#### TESTIMONY FROM A HIGH SOURCE.

Being satisfied from observation and experience, as well as from Medical testimony, that Aident Spirit, as a drink, is not only needless, but hurtful; and that the entire disuse of it would tend to promote the health, the virtue and the happiness of the community—We hereby express our conviction, that should the citizens of the United States and especially all YOUNG MEN, discountenance entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world.

Signed,

JAMES MADISON,  
ANDREW JACKSON,  
JOHN QUINCY ADAMS.

If thou art not afraid of the world, I fear thou art a friend of the world, and an enemy to God.

From the N. Y. Observer.

COMPARATIVE IMPORTANCE OF GREAT BRITAIN AND THE UNITED STATES, IN THEIR PROSPECTIVE INFLUENCE FOR THE CONVERSION OF THE WORLD TO CHRISTIANITY.

However it might not be perfectly agreeable to Rome to be left out of question in the estimate of the most prominent and leading Christian agencies of a pure kind, now exerted by Christian nations on the wide domains of paganism, it will not be expected of Protestants, that they should give any great credit to that quarter for sound doctrine, or healthful influence. We will therefore dismiss the Papal claims. France, confessedly potent in her political influence, would probably have no pride at present in coming in for a share in this work. A little feeble band, but strong in faith, and rising to some importance, are at this moment stretching out their imploring hands to America, "to come over and help" them to evangelize that "captived" region, which a corrupt Christianity first, and next, by natural consequence and in fearful succession, infidelity, anarchy, revolution, and the shedding of seas of blood, had thoroughly blighted and scathed to complete moral desolation. Thanks to (your interesting correspondent) M. de F. of Boibce, for his information and disclosures, and for the part he is sustaining and the influence he is wielding in the moral renovation of his country. I hear of him often, independent of his correspondence with America. God grant, that the time may soon come, when France shall rise up regenerate, and do her part in the conversion of the world to Christ.

And how is it with the nations of Europe in this particular? The peninsula?—Alas! Portugal and Spain are still atoning, under the vials of divine wrath, for their religious enormities and crimes, done on their own soil, and over the vast and fair regions of Southern America Italy!—there sitteth, and still reigneth, the mother of harlots, not yet gorged, or content, with the blood of the saints! Austria!—is an ally—the sister and child—of Rome. Germany, the seat of the Reformation, is "twice dead" with apostasy. Prussia!—the same. Russia!—so far as she is civilized, and has any religion of the Christian name, is bound under the chains of superstition. Denmark, and Sweden, and Norway, all need to be Christianized again. Belgium!—papal. Protestant Holland!—a Jew in the love of this world. Greece!—in Grace.

"England!—with all thy faults I love thee still." America? The United States!—the child and the sister of Britain, and on these two hang the hopes of the world. Let there be no emulation between them, but what—which shall do most for the conversion of the world. They are great Christian powers, let them ever be Christian allies. I once thought, and wrote, and published, some reasons to show, that our country was destined to take the lead in Christian enterprise over the fair face of the earth. I could not agree with James Douglass in the position he had attempted to fix for his country in the work—at least, I rather thought he had not looked abroad very far, nor perceiving that I was myself taking a circumscribed and narrow view. Now I believe we were both wrong, and for the same reason; he, because he did not know America; and I, because I did not know Great Britain. He thought that his country was every thing; and I had the same opinion of mine.

There are several interesting particulars, in regard to which our country is religiously in advance of England; and there are other considerations, on account of which, Great Britain, as a Christian nation, is worthy of our profound respect, and by means of which, she is in all probability destined to get before us in foreign Christian enterprise—at least to wield a more widely extended, and probably a mightier, influence for the conversion of the world.

First, as to those particulars, in regard to which we are at present in advance. That revolution, which made us politically an independent nation, redeemed us also from another yoke of bondage, as much more oppressive and hurtful, as its influence was more subtle and difficult to be avoided. I hardly need say, that I mean an Established, religious hierarchy. For an infant, rising, and giant nation, like ours, to be freed by one stroke from such a formidable, and I may add, terrible moral incubus, to breathe an atmosphere uncontaminated by such a pestilential ingredient, an ingredient which pollutes the blood, sickens and paralyzes the whole frame of society—was a blessing even greater than our independent political existence.

This emancipation prepared the way, by removing obstacles, more effectually, for the free and energetic operation of that spirit of pure and fervent piety which our forefathers, driven out by persecution from this land, carried with them and planted in the American soil. It was the intolérant and oppressive hierarchy, which forced them to abandon their loved and native shores; it was this, which followed and beset them in the region of their new and brighter hopes; it was from this, that the attainment of our national independence redeemed us; and it is this, which makes the difference between us and the Christian public of Great Britain, so far as there are among us the marks and symptoms of a more active and efficient religion. Here religion is cramped, choked, and stifled at all points and directions, by the all-pervading influence of the Establishment, and of a priesthood, which is for the most part confessedly unholily. Generally there is no affectionate moral bond between the hierarchy and the people. The church is a political institution; its provisions a civil arrangement; and its administrations in the gift, and at the disposal of statesmen; of the great landed proprietors, of corporations, &c.; and the whole is made obnoxious by exorbitant taxation, and often by cruel extortion. It is always seen to be rich and independent, though the people be poor and starving. Besides the popular hatred and irritation, naturally engendered by such a system, there is a controlling power, vested in the hierarchy, vigilant by interest, and tyrannical by instinct, which every where checks, and generally prevents, the germination and growth of vital and efficient piety. Where pure religion exists in spite of this influence, it has no room—no scope for action, but is vexed and worried at all points, and exhausts life in unavailing and fruitless efforts at doing good. A different experience from this—and I know and am happy to say it is not universally so—is the exception, and not the rule. The religion of Dissenters, and what is opprobriously called *Methodism* of the church, which comprehends most of its efficient piety, is alike subject to all those disadvantages. It cannot breathe freely—it cannot act energetically.

Hence the characteristic difference between the free and active religion of America, and the choked and enfeebled religion of Great Britain; and hence the difference in their comparative influence on the popular mind.

The religion of British Christians is yet behind that of the Americans in the *scintillancy of its scope*. I do not think it will long be so; but it is so now, as a general characteristic. American Christians,—I speak of those, and they are not a small body, who are engaged, heart and hand and purse, in the grand Christian enterprises of the age,—look upon the world as their field. I do not mean that British Christians are not doing the same. Their Bible and Missionary Societies, and their operations in pagan lands, prove that they are. But this leaven has not, where other things are equal, so great a proportionate influence here: the Christian public, as a body, are not charged with it; it is not a part of Christian education; it is not in the heart and on the tongue of every Christian man, woman, and child; Christians

are not generally and habitually in prayer for it; the religious newspapers and magazines, few as they are, do not betray this spirit, and dwell upon the object of it; it is seldom heard in public, or as a topic of common conversation. Take even one of the oldest, greatest, and most important Christian associations of the empire, the British and Foreign Bible Society, and observe with what coldness they received the late proposal from the American Bible Society for a mutual engagement to give the Bible to all the world within a limited period! Is not this proof positive and directly in point, that even those Christians in this country, whose minds ought to be most enlarged, who are the appointed and official agents of the great missionary work of Christianity, are not prepared to sympathise with a comprehensive, direct, and thorough project for the immediate conversion of the world? They are startled at its rashness! They never thought of such a thing! Although professedly engaged in the work, having a place in the very secretary's office, from which had issued ten thousand circulars and documents, akin to this, except not being specific; documents containing large talk, but no pledge; with ever so much in general, but none in particular; themselves too much addicted to the commercial habits of the metropolis of the world, to depart from a beaten track; like the ancient navigators, before the invention of the compass, who never dared to go out of sight of the land; they were amazed! astounded! and dismissed the subject, justifying themselves, by calling the American's crazy!

Is there a palpable reason for this difference? Yes. We speak of the *genius* of a man, of a class of men, of a people, of a nation. There is doubtless, a characteristic genius, severally of the English, of the Scotch, of the Irish, of the French, of Americans, &c. &c. in application to different subjects and objects. There is a general and comprehensive characteristic genius of Englishman and American, created by the genius of their government, institutions and society. Americans are of a free, bold and excessive spirit; the English, though not wanting in spirit, are yet comparatively subdued, and obsequious to authority and to leading influence. All their habits, commercial and social, in whatever relation and business of life, are in an accustomed, beaten track. They no more think of going out of it, than of jumping out of their skins. "A proposal to give the Bible to all the world right off! Now? Why, that is a thing for the hundredth generation from the present to dream of! You are mad! Go back to school, study geography, read history, and when you have learned as much as we know, you will be wiser."

But it will not always be so. The British public are a deep sea; and "their home is on the deep." They are an old community; they have elements of character, the product of many centuries; the accidental combination of those elements is stern as time, and time only can change and modify it. Great Britain is one of the oldest and most venerable of civilized and Christian nations; her commerce is extensive as the globe; the sun never sets upon her empire; she is proud, and she is powerful. Her institutions,—a few vices excepted which we hope will soon be eradicated by the progress of Reform,—are a pattern for all nations; she has attained comparatively the highest point of civilization, and but for the unequal distribution of property, and the debasement and misery of her poor, the means of human comfort and happiness are more perfectly provided and better adjusted, than in any nation on the globe. Let civil and social Reform be thorough; let the rights of primogeniture and the law of entailment, of hereditary honors and rights of legislation, be abolished; let the poor have a chance to live, the meritorious to rule, and the people to be informed; and let Christianity be left unshackled; and England would present a state of human society more perfect and happy than it

has yet been found. The best and most hopeful thing that can be said of England, is—that the heaven of Christianity is in her, more deeply and more thoroughly pervading her moral elements, than in any other nation our country excepted. Christianity has a hold upon this community, which cannot be broken, and waits for nothing, but to be set free, to purify the mass, and to call into vigorous action those unchained powers, which groan to be better employed. I am persuaded, that the position, which Great Britain occupies, in relation to the world, is destined by Providence to fulfil most important and beneficent purposes.

Not disparaging our own national importance, we ought to rejoice, if God shall please, to see our mother country,—when once emancipated, like ourselves, by a political and moral regeneration—leading the way, by her power and influence, and through her commercial relations, for the moral regeneration of the world. Her position is higher and more commanding than ours; and when once her power and characteristic selfish national policy shall give place to the more generous spirit of the age; when her Christians shall be free from the shackles of an establishment, and have opportunity to turn their eyes and hearts from their own domestic troubles, which have occupied them hitherto, and occupy them still, to the moral desolations and wants of the wide world; and when with such relief and privilege at home, they shall begin to feel for those abroad, for the people and nations under the jurisdiction of their King, and to estimate their own responsibilities, in relation to them, as well as to the rest of the human family; then, it may confidently be expected, that those fixed and stern elements of character, which have been nurtured in the lap of Providence so long, which, in commerce and war, have made themselves felt, and have wielded a dominant sway, among all nations, being purified by christian principle, combined for christian enterprise, and directed by that wisdom, which is from above, will not be left behind by any portion of the christian world. It is suitable, that British christians should lead the way in the conversion of the world; and my belief is, that they will. At this moment, American christians are before them in this work; and let them press onward. Yea, let them resolve not to be overtaken. I am proud to say,—if pride is a proper feeling in such an application,—that American christians are at this moment and in this cause, an example to the world. It has often cheered me, since I left my native country, as I have observed the increase and growth of the missionary spirit. Thank God, there is nothing in the way of it there. All our institutions—the genius of our country, purified and enlightened by christianity—are favourable. When sinners are born again, they need the full scope of the world for the exercise of their benevolence. The world is the only theatre, large enough, and fit for christianity—the only limit, that should bound the sallies of its kindness. If it is confined within a narrow sphere, it is injured—its holy breathings are stifled—its energies paralyzed. Nor did religion flourish in our country, as since it began to look on the "world as the field;" and great in proportion, as it shall lend itself to this work, do I believe it will prosper. The world is the appropriate domestic scene of the church in her militant condition.

When that work of political regeneration, now going on in England, shall have been accomplished, so far as to afford to all equal religious and civil privileges, it will, in my opinion, be the beginning of an era for a new development, direction, and application of the moral and physical energies of this community. But that work must be done, indispensable, as a mediate stage. It is a work fit for christians, in as much as being undone it stands an insuperable obstacle to their ultimate and high designs.



## THE NEW FEATHER.

"Mother, did you see cousin Julia's new feather at church yesterday?"

"Yes, my child I did."

"Did you not think it *very* beautiful?"

"My thoughts were otherwise occupied than in admiring its beauty, Eliza. They were rising in silent thankfulness to God, that you my child had been preserved from the love of external ornaments, which I cannot but regard as quite improper for those to feel who have professedly given up the vanities of the world for the service of Christ."

"But I do not think, mother, that cousin Julia thinks much of the ornamental articles she wears. She told me, the other day, she was sure they had very little influence on her mind; she thought much less about them, than she should were she to lay them aside altogether."

"And did you feel a disposition to follow your cousin's example, my daughter, and try whether you would experience more pleasure from spending the money you have been accustomed to give towards the spread of the gospel, to adorn your person?"

"Oh, no indeed, Mam ma, for I know I should not, and I told cousin so—but then she said it made no difference at all with her, for uncle always gave her whatever she asked of him for benevolent purposes, so that she gave away just as much as she should have done, if she had not purchased the new feather. And if she does, what harm can there be in her wearing flowers and feathers and jewelry?"

"Let us look at the matter a little.—But I see your cousin coming down the street; we will wait till she comes in, and talk with her about it."

After Julia had taken a seat, Mrs. B. remarked to her, "We were speaking, my dear, before you came in, of ornamental dress as worn by professing Christians of the present day—and your *new feather* introduced the subject."

"Do not let me interrupt your conversation, my dear aunt," replied Julia. "It was part of my errand this very morning to learn your reasons for disapproving of such articles of dress, as I understand from Eliza that you decidedly do."

"I will most cheerfully give my reasons," said Mrs. B., "but before I commence, let me inquire if you are quite sure that such articles have no unhappy effect on your mind? Did you not think of your new feather as you walked into church yesterday, and during the exercises; that it was really very pretty—it waved so gracefully—every one must admire it?"

"I acknowledge, my dear aunt, that I thought of that feather more than I wished I did, and felt that it was wrong to think about it."

"And let me ask again," said Mrs. B., "have you not often before been sensible of the same feelings from wearing some new article of the kind? And have you not felt a consciousness that these things were drawing off your mind from the service of the sanctuary; and while you were professedly worshipping God, you were in fact only admiring your own person?"

"I do fear that I have," said Julia.

"I will now give you my reasons," said Mrs. B. "for laying aside all such articles of dress myself, and for wishing Eliza to do so."

"In the first place, I consider them prohibited by the word of God. 'That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or costly array'—whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, &c.—and in many other passages, although not so directly. Do Christians professedly yield obedience to the injunction—'Be not conformed to this world,' while they array themselves with the brightest and most costly ornaments that can be purchased of the jeweller milliner, &c.? What stronger evidence does the professed worldling exhibit, that the love of the world is supreme in her heart? We are told, 'if any man love the world, the love of the father is not in him.'

"My second reason is, the condition of the heathen world. Millions of our fellow beings are perishing in ignorance of the only way of salvation—are going down daily to hopeless, endless misery; and must continue to do so, unless we who have the gospel send it to them. Even now, the cry is reaching us from hundreds and thousands of those ready to perish, 'Send us the gospel.' And shall we, who profess to have realized the *worth of the soul*, and to have laid up our treasures in heaven, manifest so little love for these dying multitudes, as to prefer spending *any part* of the money which the Lord has lent us to use in his cause and for his glory, to foster in our own hearts, self-love, pride, and vanity? 'Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?'"

"My third reason is, that such articles of dress, have a direct tendency to draw the mind away from God, into the world. If they are worn, they must be purchased; and this is never done, without some thought and some conversation. And such conversation is not, to say the least, so profitable as it might be; is not in compliance with the direction, 'let your conversation be only as becometh the gospel of Christ.' I do not think it possible that any individual ever felt a more fervent spirit of prayer—or more ardent love to God, and desire for his glory, after conversing an hour or two upon such subjects; or that any one could, from such a scene, retire to her closet and hold the same free communion with the Father of spirits, as if her thoughts had been otherwise employed. The world would necessarily come between her soul and God; and she would come away unsatisfied, unblest. Now, if these articles were laid aside, they would not of course occupy the time; and the money that would have been expended for them, might be given to spread the gospel, and might be the means of saving one soul, perhaps many, from endless death. And who that loves the cause of Jesus, would not exult in the thought that the money thus appropriated, might be instrumental of accomplishing so much good."

But there is another reason, which I apprehend has been too much overlooked. *It is the influence which such dress when worn by professing Christians, exerts upon their impenitent friends.* They have seen us professedly renouncing the world and its vanities; and by a public profession of our faith, declaring that we have set our affections on things above, and are looking forward to heavenly rest and glory as our home and portion. They have then a right to expect that we shall live and act accordingly. And they do expect it; and

if they do not witness it, and find in our daily deportment, a change of thought and feeling—if they discover in us the same love of costly apparel that we formerly manifested, they must necessarily, and they do in a measure lose their respect for us as Christians; and more than this, we do bring reproach upon the cause of Christ. Of the truth of this I was painfully convinced, a short time since. I was traveling in company with the wife of a distinguished clergyman and two or three *fashionable* ladies. As our boat drew rapidly near the harbor, there was a great commotion in our cabin; trunks, bag, and basket, were ransacked by the clergyman's wife, to find garments to array herself and children. After a scene of much bustle and confusion, they were found and adjusted very fancifully.

"During the bustle, one of the ladies before alluded to, turned to me and said, 'I do not see but Mrs. ——— thinks quite as much of dress and fashion, and of appearing in style as any of us. I saw it was true, and could say nothing. The cause of Christ was reproached, the Saviour was wounded in the house of his friends. I was grieved and distressed.

These, my dear Julia, are my principal reasons for laying aside this kind of dress; and I feel constantly more and more assured that, on a dying bed, I shall not regret the course I have taken. We do not enough consider, in our daily expenditures and in all our actions, "How will this appear in the light of eternity?"

"Dear aunt," said Julia, "I am sure I have not. I will hereafter remember that my time, talents, influence, all are the Lord's."—*Mother's Mag.*

[From the St. Louis Observer.]

#### THE JESUIT'S OATH.

Look at this, Protestant reader! and remember that a Jesuit and Papist is the same now as he always has been.

*Oath of secrecy devised by the Romish clergy, as it remaineth on record in Paris, among the society of Jesuits.*

I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel of the blessed St. John Baptist, the holy Apostles St. Peter and St. Paul, and the saints and sacred host in heaven, and to you my ghostly father, do declare from my heart without mental reservation, that his holiness, Pope Urban, is Christ's Vicar-general, and is the true and only head of the catholic or universal church throughout the earth; and that by virtue of the keys of binding and loosing given to his holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments; all being illegal, without his sacred confirmation, and that they may safely be destroyed.—Therefore, to the utmost of my power, I shall and will defend this doctrine, and his holiness' rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority and church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance as due to any heretical king or state, named Protestants, or obedience to any inferior magistrates or officers. I do further declare, that the doctrine of the church of England, and of the Calvinists, Huguenots, and of others of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or

any of his holiness' agents in any place, wherever I shall be, in England, Scotland, and Ireland, or any other territory or kingdom, I shall come to; and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any heretical religion for the propagation of the mother church's interest, to keep, secret and private all her agent's counsels from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance, whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you, my ghostly father, or any of this sacred convent. All which I, A. B., do swear by the blessed Trinity and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the Eucharist; and witness the same further, with my hand and seal in the face of this holy convent, this — of —, Au. Dom.' &c.

And having read this record of diabolical designs against Protestants, say, if you can, 'let them alone.' They will let you alone when they have changed their natures, and changed their religion, and not till then. And you have no alternative, but to submit to be trampled under foot by these designing foreign priests, or boldly to assert your own rights. And I call upon all good citizens of every Protestant denomination, to open their eyes, to be up and doing, or their freedom will soon be subverted by popish priests and foreign emissaries.

From the Missouri Intelligencer.

The following is a copy of a petition now circulating in this county, (Boone,) and which has already received many signatures. To the friends of humanity we would say that the plan proposed has been adopted by several of our sister States with singular success and advantage.

MANY CITIZENS.

To the Honorable the General Assembly of the State of Missouri.

The undersigned petitioners, believing that Slavery, whether considered in a moral or political point of view, is calculated to impede our onward march to distinction among our sister states, and that at this period a system of gradual emancipation can be commenced, which will eventually free us from the existing and growing evil, do therefore respectfully request that your honorable body proceed to amend our State Constitution, either by convention or otherwise, so that all negroes and mulattoes born within the limits of this State after the 1st January, 1838 or 1840, shall be free at the age of 25 or 30 years; and that the amendment be so framed as to give the Legislature power to remove them from the State at any future period; yet not affect the present generation of slaves, or any that may be brought into the State prior to the period of time the proposed amendment is to take effect.

#### REMARKABLE PROVIDENCE.

By the following paragraph, it will be seen that the congregation under the pastoral care of Rev. J. B. Mitchell of Lynchburg, have been deprived for a season of their church. It is remarkable that this accident, occurring on the Sabbath, should have been at a moment when the life of no one was exposed. Who would not recognize the very hand of God in a providence like this?—*Richmond Tel.*

On Sunday morning last about 9 o'clock, the 2d Presbyterian church in this place, the basement story of which is brick, and the upper part of wood-work, sud-

dearly parted at the summit of the walls, and the rafters, joists, girders, &c. fell with a tremendous crash, strewing the interior with the fragments of the ruins. The frame and roof are still standing, but in a very dilapidated condition. What adds to the rarity of an accident of this character to a frame building, is the fact that it had been very recently erected. It had given no indication of its frailty, and this catastrophe was entirely unexpected. Divine service indeed had been held in the church on the previous evening, and the Sabbath on which it fell had been appointed for a sacramental occasion. The weather was exceedingly inclement, which might have prevented the assembling of a large congregation, even had service been held on that day.—But imagination shudders at the inevitable loss of life and limb which would have been the consequence of this unfortunate event, had it occurred whilst a congregation was worshipping within the walls of the church. Providentially, no person was injured, though we understand that the sexton, a colored man, made a narrow escape, having left the house, which he had been putting in order for the day, but a few moments before the occurrence of the accident.—*Lynchburgh Virginian.*

### GRADUAL ABOLITION OF SLAVERY.

The Synod of Kentucky at its late meeting, by a vote of 55 yeas to 8 nays, and 7 *non liquets*, adopted the following minute viz:—

"This synod, believing that the system of absolute and hereditary domestic slavery, as it exists among the members of our communion, is repugnant to the principles of our holy religion, as revealed in the sacred scriptures, and that the continuance of the system any longer than is necessary to prepare for its safe and beneficial termination is sinful, feel it their duty earnestly to recommend to all presbyteries, church sessions, and people under their care, to commence immediate preparations for the termination of slavery among us; so that this evil may cease to exist with the present generation; and the future offspring of our slaves may be free."

### EXTRACTS.

#### *Declaration and Resolutions of the Synod of Kentucky, concerning Slavery.*

"This Synod, believing that the system of absolute and hereditary domestic slavery, as it exists among the members of our communion, is repugnant to the principles of our holy religion, as revealed in the sacred Scriptures, and that the continuance of the system, any longer than is necessary to prepare for its safe and beneficial termination is sinful, feel it their duty earnestly to recommend to all Presbyteries, church sessions, and people under their care, to commence immediate preparation for the termination of slavery among us;—so that this evil may cease to exist with the present generation; and the future off-spring of our slaves may be free,

and in recommending that emancipation be universally extended to all slaves hereafter born, this Synod would not be understood as excluding those now living from the operation of the benevolent principle above commended. They believe there may be at the present time many slaves belonging to members of the Presbyterian communion, whose situations would be greatly improved by emancipation; and that many others, especially of the children and youth, might be prepared for freedom by the use of reasonable efforts on the part of their masters. But it is difficult to provide by general rules for such individual cases, and this Synod think it best to leave them to the operation of the Christian law of love on the consciences of men.

For the purpose of promoting harmony and concert of action on this important subject, the Synod do

*Resolve*, That a Committee of ten be appointed, to consist of an equal number of ministers and elders, whose business it shall be to digest and prepare a plan for the moral and religious instruction of our slaves, and for their future emancipation, and to report such plan to the several Presbyteries within the bounds of this Synod for their consideration and approval.

*Resolved further*, That this Synod have unabated confidence in the scheme of African Colonization, and hope of its great usefulness; and that we look upon African Colonization as one interesting door of hope opened to us in the providence of God for doing a signal service of patriotism to our common country, an act of justice to the unfortunate African race among us, and for spreading the blessings of civilization and the everlasting gospel in the interior of Africa.

After considerable discussion the paper was adopted.

### Revivals.

*From the N. Y. Evangelist.*

#### CATTARAUGUS COUNTY, N. Y.

Brother Leavitt—Permit me, through your paper, to acknowledge the grace of God, shown to some of the interesting little churches in Cattaraugus County.

I am never in haste to publish to the world an account of revivals, lest I should state more than facts would warrant, otherwise I should have sooner sent you this notice. Having obtained the service of our beloved brother Orton, to labor with me as an Evangelist, one quarter of the time the current year, we commenced a special effort, Sept. 6th, at Ellicottville, the county seat. Although there had been an interesting state of things there, during the winter and spring, yet from an unsuccessful attempt of another denomination to hold a protracted meeting, the minds of the people were more prejudiced than ever against such an effort. At the commencement of our meeting, every thing from the world looked dark and forbidding. The first day we had a prayer meeting in the forenoon—there was but few who attended. In the P. M. a sermon was preached, after which we ordained three elders who had been previously elected by the church. Our exercises after this were, regularly, a prayer meeting at sunrise, and another before each of the three sermons per day. The Spirit of the Lord was evidently among us, as the exercises progressed. Christians began to confess and weep over their unfaithfulness—sinners began to lose their prejudices, and feel that they were guilty before God. Some of the wicked began to curse the meeting in their own peculiar dialect. Thus the interest increased till it affected more or less the minds of all the inhabitants—even those who would not come near the meeting, when conversed with by Christians, were found to be under conviction; some were affected to tears. The brethren of different denominations who loved God and would labor for his glory were invited to co-operate with us, and I am happy to state that they cordially accepted the invitation. Souls who trust they are born of God were multiplied from day to day, among whom were a few men of prominence and influence in society. We continued our meeting ten days, subject to this inconvenience—the most of the time, that we could not meet in



the court house in the evening *lest we should set it on fire with our candles* (a stone Building as it is) and burn it down—of course, in the evening, we had to repair to the school house, which would hold but a part of the congregation. Brother Parmelee, of Springville, and father Wilcox were with us the most of the time, and rendered very valuable service, the latter of whom testified as he did last winter, that the doctrines preached, were the same precisely that the venerable Dr. Hyde used to preach thirty years ago. As it respects the number of hopeful conversions I know not how many there are. God will show that when he makes up his jewels. But one thing I know, there are multitudes who are the enemies of God; these we would persuade concerning the kingdom, lest they should feel the full power of the second death. The general good impression which has been made on the mind of the community shows that the Holy Spirit has been and still is with us.

According to previous arrangement, on Thursday after we closed at E., brother Orton went to Cone-wango, and commenced a convocation of the same kind there. The church had been in a revived state of feeling during the summer, though they had been favored with only occasional preaching. On Tuesday following I joined him in the good work. The state of the work was truly pleasing, at that time, though the expectation of the church had not been realized. This meeting continued seven days, and resulted in the hopeful conversion of a goodly number of souls—the quickening and strengthening of all the brethren, besides dispelling much prejudice which existed against such reasonable efforts. People found, as they do in every place, that we did not wish to brow-beat them, or make them fanatics, but to reason out of the Scriptures upon salvation through the atonement of Jesus Christ. This meeting would have continued three or four days longer; but the strength of brother O. failed him, so that it was deemed best to close when we did. The interest, however, continues to be kept up among the dear followers of the Saviour in that place.

The next week, on Friday, a meeting of the same kind was commenced in Burton, known by the name of the Five Mile Run. The little church in this place had never enjoyed a revival since its organization. But the Holy Spirit soon gave indications of his presence. Christians began to break down, confess, and weep over their past lives. Sinners began to inquire with deep solicitude, "What shall we do?" and yield themselves unconditionally into the hands of God by penitence and faith in Jesus. This effort resulted in good more than the friends of God there dared to expect. The number of hopeful converts I know not, but of one thing I have no doubt—"He that planteth is nothing, and he that watereth is nothing, but God who giveth the increase." We expect to commence next week again, and hold two or three other meetings of the same kind, which I trust in God will be followed with his blessing. We have two agents in the county re-supplying it with the Bible, whose labors we pray may be owned of the great Head of the Church. The labors of Mr. Turner, the Temperance agent, were exceedingly beneficial here the last summer. I hope the Lord will raise up many such men. Our country at present is in an in-

teresting attitude. We want—though I had concluded I would never mention it again—but *we do want three or four thoroughly educated, holy ministers in this county every day.* They can be supported without any difficulty. But one thing encourages me—we will have ministers from our own little churches by and by—six of our energetic young men have commenced an education with the ministry in view; two of them are in college, and as many more are debating the subject in their minds, and will probably commence preparation this fall. I deem it my sacred duty to encourage every young man of suitable promise forward to the ministry, soon after he has attached himself to the household of faith. Yours truly,  
S. COWLES.

Napoli, Oct. 28, 1834.

The Rev. Wm. I. McCord of Pleasant Valley communicates to the Evangelist the results of a protracted meeting held in April last.

The meeting continued one week. As the fruits of this effort, about 20 were hopefully converted. On April 27th seven united with the church; and on July 6th, ten more. All these but two, I believe, professed to have experienced a change of heart during, or subsequent to the protracted meeting.

Some of the most influential men were among the converts, and have united with the church. This is one interesting and remarkable feature in this work of grace.—Another is that of a number of husbands and their wives coming together to the Saviour. Five or six instances of this kind occurred. Thus are their espousals again celebrated, and the bonds of their union rendered doubly dear and firm. May they all partake of the marriage supper of the Lamb! Again, some whole families were converted, and 8 or 10 family altars have been erected.

Another protracted meeting was held about the middle of September. It being a very busy time, it was not very well attended the two first days. At night, however, the attendance was good. The meeting continued four days. A few were hopefully converted. Some are yet inquiring. The state of religious feeling is interesting.

*Admissions to the Baptist Church.*—Thirty-two persons were admitted to the Baptist Church in this village last Sabbath, the ordinance of baptism being administered by the pastor Rev. E. Hutchinson, assisted by Rev. L. Tracy, of Claremont, N. H. About half of this number had indulged hopes for some years, and by occasion of the protracted meeting recently held, were brought to a decision in respect to their duty in making a profession of religion.—*Windsor Chron.*

*Springfield.*—A protracted meeting commenced at Springfield week before last, religious exercises being held in the Congregational meeting house, Rev. D. O. Morton, pastor. On Tuesday, Rev. Mr. Burchard arrived there, and commenced preaching. We learn verbally from some gentlemen from this village, who spent the last Sabbath there, "that the interest in the meeting was very great, that on the Sabbath between thirty and forty were converted, and that the meeting house was crowded to overflowing."—*Id.*

When God threatens, that's a time to repent: when he promises, that's a time to believe; when he commands, that's a time to obey.

## POETRY.

## EXTRACTS.

"The way to make thy son rich is, to fill  
His mind with rest, before his trunk with riches :  
For wealth, without contentment, climbs a hill  
To feel those tempests which fly over ditches.  
But if thy son can make ten pounds his measure,  
Then art thou addest, may be called his treasure."

"Restore to God his due in tithe and time,  
A little parcelled, caulkers the whole estate.  
Sundays observe. Think, when the bells do chime,  
'Tis angels' music; therefore come not late,  
God then deals blessings; if a king did so,  
Who would not haste, nay give, to see the show."

"Enough private prayer be a brave design,  
Yet public hath more promises, more love.

Let us move

Where it is warmest. Leave thy six and seven;  
Pray with the most; for where most pray, is heaven."

"Turn up at night, what thou hast done by day :  
And in the morning what thou hast to do.

Dress and address thy soul. Mark the decay  
And growth of it. It, with thy watch, that too  
Be down, then wind up both; since we shall be  
Most surely judged, make thy accounts agree."

[Herbert's Church Porch.

## For the Religious Intelligencer.

Ms. Whitting—I have just run over the communication from the Theological Professors in Yale College published in the last Intelligencer. And I wish through the medium of the same paper to communicate some *few feelings and impressions* produced by reading it, on my mind.

The *first* is an impression, that, notwithstanding all the controversy, noise, smoke, bitterness, and suspicion; the Professor of Theology in the Theological Department of Yale College is sound in the faith:—for this we will rejoice in God.

The *second* is an impression, that, the matter of differences between the Professor of Theology in the Theological department of Yale College and his opponents, is a thing of speculation *mainly*, and of metaphysical importance only, which should never be the occasion of dissension or party in the churches, and which can never afford a reasonable plea in favor of any other Theological institution.

The *third* is an impression that, wherever this communication from the Professors is read, the controversy which has already done so much injury to the church of God, and which by its confusion and noise, has grieved the Holy Ghost, and thus ruined souls, is *mainly* if not entirely settled.

The *fourth* consequently is a desire, that the communication of the Professors should be published in all

the religious newspapers in the land, be printed in a cheap tract form and sent to every minister, and influential layman in the country.

The *fifth* is a disposition to rejoice that the Professors in the Theological Department in Yale College have determined to hold their peace,—to prosecute the controversy no farther,—that if we have more *differring* in these matters it is all to be on one side,—that we are not to have two beligerent theological institutions in our state,—and that the dignified and venerable Yale is not to be prostituted to a sect.

The *sixth* is also a disposition to rejoice, that the Professors of Theology are willing to cast themselves on to the decisions of the Trustees,—who will it is believed defend the men who have committed no greater fault than what as seen from their communications these men have done,—and who will see that Yale College receives no detriment from her officers.

The *last*, is a desire, that, the Theological Professors will now go about their work of instructing young men how and what to preach,—mindful they have a '*great work*' to do, and that the best way to establish a theory or system, is to exhibit it in *full operation*.

THE VOICE OF MANY.

Norwich Ct. Nov. 25th 1834.

## ORDINATION.

The Rev. George Champion was ordained to the work of a missionary the 19th inst., at Colchester.—The introductory prayer was offered by Mr. Bull of Lebanon, the Sermon by Mr. Bacon of New Haven; the ordaining prayer was offered by Dr. Nett of Franklin; the charge was given by Mr. Strong of Colchester; the right hand of fellowship by Mr. Newton of Norwich; the concluding prayer was offered by Mr. Thompson of Salem.

The interest of the occasion was heightened by the fact that the missionary ordained is a man of fortune who relinquished all the advantages of wealth and of an elevated station in society, for the humble and perilous work of preaching the gospel among the savages of Eastern Africa.

## ASSOCIATIONAL MEETING.

The Semi-annual Meeting of the Association of New Haven West, will be held in this city, at the house of President Day on Tuesday next, at 11 o'clock, A. M.

LEONARD BACON, Register.

NEW HAVEN, Nov. 25, 1834.

## TEMPERANCE NOTICE.

The next monthly meeting of the New-Haven County Temperance Society, Western District, will be held at Oxford on Tuesday the 9th December next, at 10 o'clock A. M.

TERMS.—To city subscribers, delivered, \$2 50, in advance. To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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